

[GEIDAM]

632 turn to their northern villages. A group of Bouzou work at
 563 camel transport, and live in a cluster near the slaughter-slab
 167 area. Another group of Bouzou work as water-carriers and come
 [162] to live in Geidam between agricultural seasons. They all, up
 to thirty in number, live in the compound of Lowan Ashek.

632 Lastly a group of pagans are to be found in a small hamlet
 621 called Koldi, about 400 yards northwest of the town proper.

[162] There are forty-five households in Koldi, with a total popula-
 [622] tion of 134. Koldi has its own Bulama, but Lowan Ashek serves
 [651] as the Lowan of Koldi and is responsible for tax collection
 632 there. The people of Koldi are largely pagan (kordi), and mem-
 621 bers of the following tribes are found there: Banana, Kim, Ka-
 563 bam, Ngizim, Kaballa, Mandara, Kotoko, Gwoza and Fulani. Most
 177 of these are tribes found east and south of the Shari River,
 whose people are pagan or partially Islamized. This is the
 shatter-belt area between the Empires of Bornu and those of

[302] Mandara and Bagirmi. The women of Koldi all do their hair in
 the Kanuri manner, and the people of Koldi are strongly accul-
 turated to the Kanuri. In fact many Kanuri are found living in
 [777] Koldi. They are characterized primarily by their lax attitude
 [273] towards Islam, and are considered pagan because they brew millet
 beer there. No beer is brewed in Geidam proper, so that Kanuri
 youths wishing to partake of the local brew are forced to slip

• [534] away unseen to Koldi. Drumming can constantly be heard in the
 632 evenings from the direction of Koldi. The people of Koldi all
 621 have farms of millet in the surrounding area, but in addition

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As the sun set on Tuesday, April [GEIDAN] 30th, everyone looked
[785] closely for the new moon which would mark the beginning of the
[796] new month and the end of the fast. The sky was slightly cloudy
[805] and the sliver of the new moon could not be distinguished. The
[821] following day, therefore, would once again be a fast day. However, two boys came to the Alkali and swore on the Koran that they had seen the moon. In addition, it was announced over the radio that the moon had been seen in Enugu, so that the fast of Ramadan was in fact ended. Wednesday, instead of a fast day, was the festive Ngumari Ashembe (Ashem means fast), the great
[796] festival marking the end of Ramadan. Throughout the night guns
• [539] were shot off, and drumming and aligator (a reed instrument) playing were continuous at the door of the Ajari. On Wednesday morning at nine o'clock a crowd of more than a thousand people gathered in an open area to the southeast of the town, where a
[291] large tent had been erected, for communal prayers. Everyone wore new gowns (kulugu) which had been given as presents for
[492] the holiday. The Ajia rode out to the place of prayer on horse, followed by all his men in their most brilliant robes. After the prayers, led by the Liman Ngumaribe, had ended, all strolled back to the town, and the Ajia and his men paraded back to the Ajari. At the chinna of the Ajari a large crowd had gathered, and the Alkali along with the various NA Malams were seated in chairs. The Ajia followed by his men then paraded the length of the dandal to the Ajari entrance. This they did twice, then Yerima Mustapha remained seated at the entrance while his kabuna rode in waves toward the Ajari holding aloft their swords and